



وضو کا طریقہ

Method of Wudu



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وضو کا طریقہ (حنفی)

METHOD OF WUZŪ

(Minor Ablution)

Hanafi

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TRANSLITERATION CHART

ا	A/a	ز	Z/z	ل	L/l
ب	B/b	ژ	X/x	م	M/m
پ	P/p	س	S/s	ن	N/n
ت	T/t	ش	Sh/sh	و	V/v, W/w
ٹ	Ṭ/ṭ	ص	Ṣ/ṣ	ه / ه / ة	Ĥ/ĥ
ث	Ṣ/ṣ	ض	Ḍ/ḍ	ی	Y/y
ج	J/j	ط	Ṭ/ṭ	ے	Y/y
چ	Ch	ظ	Z/z	اَ	A/a
ح	Ḥ/h	ع	‘	اُ	U/u
خ	Kh/kh	غ	Gh/gh	اِ	I/i
د	D/d	ف	F/f	وِ	Ū/ū
ڈ	Ḍ/ḍ	ق	Q/q	یِ	Ī/ī
ذ	Ẓ/ẓ	ک	K/k	اَہ	Ā/ā
ر	R/r	گ	G/g		

اَلْحَمْدُ لِلّٰهِ رَبِّ الْعٰلَمِيْنَ ط وَالصَّلٰوةُ وَالسَّلَامُ عَلٰى سَيِّدِ الْمُرْسَلِيْنَ ط
اَمَّا بَعْدُ فَاَعُوْذُ بِاللّٰهِ مِنَ الشَّيْطٰنِ الرَّجِيْمِ ط بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ ط

METHOD OF WUZŪ (MINOR ABLUTION)

Hanafi

Please read this booklet from beginning to the end. There is strong probability that you will be aware of your several mistakes.

EXCELLENCE OF DURŪD SHARĪF

Allah's beloved Rasūl ﷺ has narrated, "Anyone who recites *Durūd* upon me three times in the day and three times in the night due to love and devotion for me, Allah عزوجل will forgive the sins he committed during that day and that night." (*Attarghīb wattarhīb*, V2, P328)

صَلُّوْا عَلٰى الْحَبِيْبِ صَلَّی اللّٰهُ تَعَالٰی عَلٰی مُحَمَّدٍ

THE INTENSE LOVE OF 'UṢMĀN-E-GHANĪ رَضِيَ اللّٰهُ عَنْهُ FOR THE
EXALTED PROPHET ﷺ

Hazrat-e-Sayyidunā 'Uṣmān-e-Ghanī رَضِيَ اللّٰهُ عَنْهُ once sent for water at a particular place and performed *Wuzū*. Thereafter, he رَضِيَ اللّٰهُ عَنْهُ smiled and asked his companions if they knew

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why he had smiled. Then, he رَضِيَ اللهُ عَنْهُ himself answered, “Once the Sultan of Madīnah صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ performed Wuzū at this very place; then smiled and asked his companions, ‘Do you know why I smiled?’ The companions replied, ‘Allah عَزَّوَجَلَّ and His Rasūl صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ know best’. The Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said, ‘When a person performs Wuzū and washes his hands, the sins of his hands are washed away; when he washes his face, the sins of his face are washed away; when he wipes his head, the sins of his head are washed away and when he washes his feet, the sins of his feet are washed away.’” (Briefly from Musnad Imām Aḥmad, VI, P130, Ḥadīṣ 415, Dār-ul-Fikr Beirut)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

Dear Islamic Brothers! Did you notice how the blessed companions عَلَيْهِمُ الرِّضْوَانُ would imitate every act and every Sunnah of the Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ with great passion? This narration also provides us a remedy for sins. اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ rinsing the mouth results in the sins of the mouth being washed away, washing the nose results in the sins of the nose being washed away, washing the face results in the sins of the face including the eye lashes being washed away, washing the hands results in the sins of hands and those beneath the nails being washed away, wiping the head (and ears) results in the sins of the head and ears being washed away and washing the feet results in sins of both feet including those beneath the toenails being washed away.

SINS WIPED AWAY

Ḥazrat-e-‘Allāmah ‘Abdul Wahhāb Sha‘rānī رَحْمَةُ اللهِ عَلَيْهِ says that once Ḥazrat-e-Sayyidunā Imām-e-A‘ẓam Abū Ḥanīfah رَضِيَ اللهُ عَنْهُ was in the Wuzū area of the *Jāmi‘ah Masjid in Kūfah* and saw a young man performing Wuzū. Drops of used water of Wuzū were trickling from his body. The Imām رَضِيَ اللهُ عَنْهُ said, “Son! Repent of disobeying your parents”. The young man instantly replied, “I repent”. The Imām رَضِيَ اللهُ عَنْهُ then saw drops of water dripping from the body of another man and said, “O Brother! Repent from fornication”. The man replied, “I repent”. The Imām رَضِيَ اللهُ عَنْهُ then saw drops of water dripping from the body of a third person and said, “Repent of taking wine and listening to music.” He replied, “I repent.” Ḥazrat-e-Sayyidunā Imām Abū Ḥanīfah رَضِيَ اللهُ عَنْهُ had been given the power of *Kashf* (spiritual insight) and was able to see the faults of people. He prayed Allah عَزَّوَجَلَّ to take back this faculty of intuition from him. Allah عَزَّوَجَلَّ answered his prayer and henceforth he could no longer see the sins of people being washed away during Wuzū. (*Al-Mīzān-ul-Kubrī, Vol-I, P130, Dār-ul-Kutub-ul-‘Ilmiyyah, Beirut*)

صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

صَلُّوا عَلَى الْحَبِيبِ

THE WHOLE BODY SANCTIFIED

According to summary of two sayings of the Exalted Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ, “The person who begins Wuzū by saying بِسْمِ اللهِ, his whole body from head to toe gets purified and the

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one who does not say بِسْمِ اللَّهِ before Wuzū, only washed portion of his body gets purified.” (*Sunan Dār Qutnī, Vol-1, P158-159, Ḥadīṣ 228-229*)

EXCELLENCE OF SLEEPING IN THE STATE OF WUZŪ

A Ḥadīṣ states, “The person who sleeps in the state of Wuzū is similar to one who worships in the state of fasting.” (*Kanz-ul-Ummāl, Vol-9, P123, Ḥadīṣ 25994*)

THE ONE WHO DIES IN THE STATE OF WUZŪ IS A SHAḤĪD

The Holy Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said to Ḥazrat-e-Sayyidunā Anas رَضِيَ اللَّهُ عَنْهُ, “Son! If you have the capability of remaining in the state of Wuzū all the time, then do so, because martyrdom (Shahādat) is written down for the one whose soul is captured by the angel of death in the state of Wuzū.” (*Kanz-ul-Ummāl, Vol-9, Ḥadīṣ 26060, Dār-ul-Kutub-ul-Ilmiyyah, Beirut*)

A‘lā-Ḥazrat Imām Aḥmad Razā Khān عَلَيْهِ رَحْمَةُ الرَّحْمَنِ says, “Keeping Wuzū all the time is *Mustaḥab*.” (*Fatāwā-e-Razavīyyah, Vol-1, P702, Razā Foundation Lahore*)

صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

صَلُّوا عَلَى الْحَبِيبِ

A TIP TO AVOID TROUBLES

Allah عَزَّوَجَلَّ said to Ḥazrat-e-Sayyidunā Musa عَلَيْهِ السَّلَام, “O Musa عَلَيْهِ السَّلَام! You yourself would be responsible if you face a trouble when not in a state of Wuzū.” (*ibid*)

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“Remaining in a state of Wuzū all times is a *Sunnah* of Islam.”

(*ibid*)

SEVEN BENEFITS OF KEEPING WUZŪ

Imām-e-Ahl-e-Sunnat Imām Aḥmad Razā Khān عَلَيْهِ رَحْمَةُ الرَّحْمٰنِ says: Some saints رَحْمَةُ اللهِ تَعَالٰی have said that anyone who stays in a state of Wuzū at all times may be awarded with seven bounties by Allah عَزَّوَجَلَّ:

1. Angels will be enthusiastic to get his company.
2. The holy pen will keep on writing good deeds for him.
3. His organs will perform *Tasbīḥ* of Allah عَزَّوَجَلَّ.
4. He will never miss his *Takbīr-e-Taḥrīmah* (first *Takbīr* of Ṣalāḥ).
5. When he sleeps, Allah عَزَّوَجَلَّ sends Angels who will protect him from the evils of jinns and human beings.
6. He will feel easiness (in severe fits of death).
7. He will remain in the safeguard of Allah عَزَّوَجَلَّ as long as he is in the state of Wuzū. (*ibid*, P702-703)

DOUBLE REWARD

No doubt, it is difficult to perform Wuzū when it's cold or when we are tired or suffering from flu, headache or any other illness, but if someone performs Wuzū in such a state of difficulty, according to *Ḥadīṣ* he will be awarded twice the

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reward. (Extract from *Al-Mu'jam-ul-Awsaṭ*, Vol-4, P106, Ḥadīṣ 5366, *Dār-ul-Kutub-ul-Ilmiyyah*, Beirut)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

METHOD OF WUZŪ (ḤANAFĪ)

It is *Mustahab* to sit on an elevated place facing Qiblaḥ. To make intention for *Wuzū* is *Sunnah*. Intention means to intend by heart. Verbal intention is preferable provided the same is present in the heart. Therefore, make intention as: “I am performing *Wuzū* in order to fulfill the command of Allah *عَزَّوَجَلَّ* and to attain purity.” Recite *بِسْمِ اللَّهِ* as it is also a *Sunnah*.

Say *بِسْمِ اللَّهِ وَالْحَمْدُ لِلَّهِ*, as angels will continue writing good deeds as long as one is in the state of *Wuzū*. Wash both hands up to the wrists three times each and afterwards do *Khilāl* (to intermix fingers of both hands to dampen the gaps) of the fingers (with the tap closed). Now use *Miswāk* three times in right & left, upper & lower teeth and after each cycle, rinse the *Miswāk*. *Hujja-tul-Islām Imām Muḥammad Ghazālī رَحِمَهُ اللَّهُ عَلَيْهِ* says, “Whilst using a *Miswāk*, make intention to clean mouth for the recitation of the Holy Qurān and for the *Zikr* (Remembrance) of Allah *عَزَّوَجَلَّ*.” (*Iḥyā-ul-'Ulūm*, Vol-1, P182 *Dār-uṣ-Ṣādir*, Beirut)

Now rinse your mouth three times with handfuls of water (closing the tap each time) using right hand making sure that water reaches all parts of the mouth and gargle as well if you

are not in fasting. Now sniff water three times in nose up to soft flesh using three handfuls (now half handful is sufficient) of right hand (closing the tap each time) and if not in fasting, snuffle water up to the inside end of the nose. Now clean the nose by left hand (keeping the tap turned off) and insert small finger inside holes of the nose. Wash the whole face three times such that water must flow on every part from the top of the forehead (the point where the hair naturally begins to grow) to the bottom of the chin and from one earlobe to the other. If one has beard and he is not in the state of *Ihram* (Special state for Haj / 'Umrah) then do *Khilāl* (with the tap turned off) of beard by inserting the fingers into the beard from the neck and bringing them out towards the front. Now wash the right arm from the tips of the fingers up to (and including) the elbow three times and then wash the left arm in the same manner. To wash up to half of the upper arm is *Mustahab*. Most people take a small amount of water in their hand and pour it over their arm towards the elbow three times. But in this method, there is chance that water would not flow over the edges of wrist and arm. Therefore, wash arms as mentioned. Now there is no need to pour a handful of water over the arms. In fact, doing this (without a proper justification) is a waste of water. Now (with the tap closed) perform moistening of the head. This should be done by joining the tips of the three fingers, other than the index fingers and thumbs, of both hands and placing them on the top of forehead. Move back these fingers from forehead to the back of the neck without letting the palms touch the head. Each palm should then be placed on

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either side of the head and pulled across the sides back towards the forehead. During this, the index fingers and thumbs should not touch the head at all. Now use the index fingers to wipe the insides of the ears, the thumbs for the back of ears and the small fingers should be inserted inside the holes of ears. Now moisten the back of the neck using the back of fingers of both hands. Some people, in addition, wipe the front of the neck, the forearms and wrists; this is not *Sunnah*. Make a habit of turning the tap off before wiping the head. To waste water by leaving the tap open completely or partially is a sin. Now wash both feet three times, first the right and then the left, beginning from the toes up to the top of the ankles. It is *Mustahab* to wash up to halfway up the shin. To do *Khilāl* between the fingers of both feet is *Sunnah*. The tap should be kept turned off during *Khilāl*. Its *Mustahab* method is to start doing *Khilāl* from little toe of the right foot to its big toe using the small finger of the left hand, and then, doing *Khilāl* from the big toe of the left foot to its little toe using the same small finger of the left hand. *(Common books)*

صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

صَلُّوا عَلَى الْحَبِيبِ

Hujja-tul-Islām Imām Muḥammad Ghazālī رَحِمَهُ اللَّهُ عَلَيْهِ says, “While washing each organ, one should hope that the sins of that organ are being removed away.” *(Extract from Ihya-ul-‘Ulūm translation, Vol-1, P346)*

Also recite this *Du‘ā* after *Wuzū* (With *Durūd Sharīf* before and after it).

اَللّٰهُمَّ اجْعَلْنِي مِنَ التَّوَّابِيْنَ وَاجْعَلْنِي مِنَ الْمُتَطَهِّرِيْنَ

TRANSLATION

Oh Allah عَزَّوَجَلَّ! Make me amongst those who repent abundantly and make me amongst those who stay clean.

(Jāmi'-e-Tirmiẓī, Vol-1, P9)

ALL EIGHT PORTALS OF HEAVEN GET OPEN

One Ḥadīṣ mentions, “If a person does Wuzū properly and reads *Kalima-e-Shahādaḥ*, all 8 portals of Heaven are opened for him and he may enter through any one he desires.” (Extract from *Ṣaḥīḥ Muslim*, Vol-1, P122)

THE EXCELLENCE OF RECITING SŪRA-E-QADR AFTER
WUZŪ

One sacred Ḥadīṣ mentions, “If a person reads *Sūrah Qadr* once after Wuzū, he will be amongst the *Ṣiddīq* (truthful) and if he reads it twice he will be amongst the *Shuhādā* (martyrs) and if he reads it three times, Allah عَزَّوَجَلَّ will keep him with His prophets عَلَيْهِمُ السَّلَام on the day of judgement.” (Kanz-ul-'Ummāl, Vol-9, P132, Ḥadīṣ 26085, Dār-ul-Kutub-ul-'Ilmiyyah Beirut)

EYESIGHT NEVER GOES WEAK

If a person looks up to the sky after Wuzū and reads *Sūrah Qadr*, اِنْ شَاءَ اللّٰهُ عَزَّوَجَلَّ his eyesight will never become weak. (Masā'il-ul-Qurān, P291)

FOUR FARAIZ (OBLIGATORY ACTS) OF WUZŪ

1. Washing the face
2. Washing both arms including the elbows
3. Moistening a quarter of the head
4. Washing both feet including the ankles

(Fatāwā-e-'Alamgīrī, Vol-1, P3)

DEFINITION OF 'WASHING'

Washing an organ means flowing of at least 2 drops of water on each part of that organ. If the organ is simply moistened by rubbing a wet hand over it, or if only 1 drop of water flows over a section of it then it will not be considered washed and the *Wuzū* or *Ghusl* will not be valid. *(Marāqil falāḥ ma' Ḥāshiya-tuṭ-Ṭaḥṭawī, P57 Fatāwā-e-Razavīyyah, Vol-1, P218, Razā Foundation)*

FOURTEEN SUNAN OF WUZŪ

Some *Sunan* and *Mustaḥab* acts have already been mentioned under the heading “*Method of Wuzū (Ḥanafī)*.” Further details are as under.

1. Making intention
2. Reading **بِسْمِ اللَّهِ وَالْحَمْدُ لِلَّهِ**. If **بِسْمِ اللَّهِ** is read before making *Wuzū*, angels will write good deeds for him as long as one is in the state of *Wuzū*. *(Majma'-uz-Zawāid, Vol-1, P513, Ḥadīṣ 1112, Dār-ul-Fikr, Beirut)*

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3. Washing both hands up to the wrists three times
4. Using *Miswāk* three times
5. Rinsing the mouth three times using three handfuls of water
6. Gargling, if not in fasting
7. Sniffing water into the nose three times using three half handfuls of water
8. Doing *Khilāl* of beard (when not in the state of Ihram).
9. Doing *Khilāl* of the hand fingers
10. Doing *Khilāl* of foot toes
11. Moistening the whole head only once
12. Moistening the ears
13. Maintaining the order of the *Faraiz* (i.e. washing the face first, then the arms, then wiping the head and then washing the feet)
14. Washing a part before the previously washed one dries
(*Durr-e-Mukhtār ma' Rad-dul-Muhtār, Vol-1, P235 Fatāwā-e-'Alamgīrī, Vol-1, P6*)

TWENTY-SIX MUSTAḤABBĀT (PREFERABLE ACTS) OF WUZŪ

1. Sitting at an elevated place facing the Qiblah
2. Stroking hand on organs while washing them

Method of Wuzū (Minor Ablution)

3. Doing *Wuzū* calmly
4. Moistening the organs of *Wuzū* prior to washing, especially in winter
5. Avoiding taking assistance in making *Wuzū* from anyone without necessity
6. Rinsing the mouth using the right hand
7. Inserting water into the nose using the right hand
8. Using the left hand to clean the nose
9. Inserting the small finger of the left hand into the nostrils
10. Using the back of the hands to moisten the back of the neck
11. Inserting the wet small finger of each hand into each ear whilst wiping the ears
12. Displacing the finger ring if it is loosely fit and it is sure that water has flowed on skin beneath it. If ring is snug fit, it is mandatory to displace the ring so that water may flow beneath it. (*Khulāṣa-tul-Fatāwā, Vol-I, P23*)
13. Doing *Wuzū* before the beginning of the time of the *Ṣalāh* if one is not a *Ma'zur-e-Shara'ī* (incapable as per provisions of *Sharī'at*) [Detailed rulings regarding *Ma'zur-e-Shara'ī* are presented ahead in this booklet].
14. For a person who performs *Wuzū* perfectly i.e. whose no due part remains unwashed, taking special care for washing of inward corners of his eyes towards nose, ankles, heels,

soles, thick muscles above heels, the gaps between fingers and elbows is *Mustahab*. For non-caring people, it is *Farz* to take special care for these parts as it has been observed that such parts often remain dry due to carelessness. Such carelessness is *Harām* and to take care is *Farz*. (*Bahār-e-Sharīʿat, Part 2, P19, Madīna-tul-Murshid Bareilly Sharīf*)

15. Keeping the *loīā* (Ewer) towards left side. In case of using a tub or dish for *Wuzū*, keep it towards right side.
16. While washing the face, wide-spreading the water on the forehead such that some additional upper part may get washed.
17. Enhancing the brilliance of face, arms and feet; this means spreading water over a bit more areas around the *Farz* areas, e.g. washing the arms to half length above the elbow and washing the feet beyond the ankles up to half length of the shin.
18. Using both hands for washing the face
19. Starting from the fingers when washing the hands and feet
20. Wiping away droplets of each organ by hands after washing so that drops of water may not fall upon body or clothes especially when one has to enter a *Masjid* because dropping of *Wuzū* water-drops on to the floor of the *Masjid* is *Makrūh-e-Tahrīmī* (strictly forbidden). (*Extract from Baḥr-ur-Rāiq, Vol-2, P530 Bahār-e-Sharīʿat, Part 2, P20 Madīna-tul-Murshid, Bareilly Sharīf*)

Method of Wuzū (Minor Ablution)

21. Remembrance of the intention for Wuzū at the time of washing/wiping of organs
22. Reciting *Durūd Sharīf* and *Kalima-e-Shahādaḥ* in addition to بِسْمِ اللَّهِ at the beginning
23. Do not unnecessarily mop the washed organs and if mopping is necessary, avoid drying them completely i.e. leave some wetness, because on the day of judgement it will be weighed with the pious deeds.
24. Do not shake hands after Wuzū as it is Satan's fan. (*Kanz-ul-'Ummāl*, Vol-9, P136, Ḥadīṣ 26133 Beirut)
25. Sprinkling water on that part of *Shalwār* (A type of loose trouser) which is closer to urinary organ. (*Kanz-ul-'Ummāl*, Vol-9, P134, Ḥadīṣ 26101 Beirut)

When sprinkling water on to the *Shalwār*, it is better to keep the front part of the *Shalwār* hidden under the *kurtā*. In fact, keeping this part of the *Shalwār* concealed during the whole Wuzū and at all other times using shirt or a shawl is closer to modesty.

26. Offering two *Rak'at Nafl Ṣalāḥ* after Wuzū if it is not a *Makrūḥ* time. These *Nawāfil* are called *Taḥiyya-tul-Wuzū*. (*Durr-e-Mukhtār ma' Rad-dul-Muḥtār*, Vol-1, P266)

FIFTEEN MAKRUḤĀT (PROHIBITION) OF WUZŪ

1. Sitting in a vile place for Wuzū
2. Draining the water used in Wuzū in a vile place

Method of Wuzū (Minor Ablution)

3. Dropping water droplets from wet Wuzū organs into *loīā* etc. (While washing the face, drops of water usually fall into water carried in the hands. This should be avoided)
4. Spitting saliva, phlegm, or rinsing mouth in the direction of *Qiblah*
5. Using water in excess. (Şadrush-Sharī‘ah Muftī Maulānā Amjad ‘Alī رَحْمَةُ اللهِ عَلَيْهِ says in Bahār-e-Sharī‘at, (*Part 2, P23, Publishers Madīna-tul-Murshid Bareilly Sharīf*), “Half a handful of water is sufficient for sniffing into the nose, so taking a complete handful for nose is wastage”)
6. Using so less quantity of water that *Sunnah* cannot be followed. (Neither turn the tap on so much that causes waste of water nor so less that causes difficulty in following *Sunnah*; instead it should be moderate).
7. Splashing water on face
8. Blowing onto water while pouring over the face
9. Washing the face with only one hand as this is a custom of *Rawāfiz* and *Hindus*
10. Wiping the front of the neck
11. Rinsing the mouth or sniffing water into the nose using left hand
12. Cleaning the nose with the right hand
13. Using three sets of unused water to wipe the head three times
14. Using hot water heated by sun beams

Method of Wuzū (Minor Ablution)

15. Closing the eyes and lips tightly. If these parts remained unwashed due to be kept tightly closed, the *Wuzū* would not be complete. To abandon any *Sunnah* of *Wuzū* is *Makruḥ* and to leave any *Makruḥ* of *Wuzū* is *Sunnah*.
(*Baḥār-e-Sharī'at*, Part 2, P22, *Madīna-tul-Murshid Bareilly Sharīf*)

AN IMPORTANT RULING ABOUT USED WATER

If you are without *Wuzū* and your hand, fingertip, fingernail, toenail, or any other part of your body that must be washed during *Wuzū* comes into contact with water covering less than the surface area of 25 square yards/225 square feet (*Fatāwā -e-Muṣṭafaviyyah* P139, *Shabīr Brothers Lahore*) for example, water in a bucket or tub, that water will become *Musta'mal* (used), and it can no longer be used for *Wuzū* or *Ghusl*, regardless of whether this was done deliberately or unintentionally. Similarly, if *Ghusl* is due and any unwashed part of the body comes into contact with water, this water cannot be used for *Wuzū* or *Ghusl*. However, it doesn't matter if washed hand or washed part of body comes into contact with the water. (*Baḥār-e-Sharī'at*, Part.2, P48) (Please study part 2 of *Baḥār-e-Sharī'at* for more information on *Musta'mal* water)

ATTENTION ALL PĀN (BETEL LEAVES) EATERS!

A'lā-Ḥazrat Imām Aḥmad Razā Khān رَحْمَةُ اللهِ عَلَيْهِ says, “Those who are addicted to *Pān* know from experience that small particles of the *Pān* get stuck in all parts of the mouth (especially when there are gaps in the teeth) and rinsing the

mouth three times or even ten times does not help in cleaning it properly. In fact, even using a toothpick or *Miswāk* does not help, whereas cleaning the mouth properly has been stressed greatly. It has been mentioned in numerous *Hadīṣ* that when a person stands to offer *Ṣalāḥ*, an angel places mouth on his mouth and anything he recites comes out of his mouth and enters the mouth of the angel. If, at that time, there are particles of food stuck in his teeth, the angels feel so severe distress by it that nothing else causes so severe distress to the angels.

Beloved Rasūl of Allah ﷺ said, “When you stand at night to offer *Ṣalāḥ*, you should clean your teeth with a *Miswāk* because when you recite the Qurān an angel places his mouth on yours and anything coming out of your mouth enters the mouth of that angel.” (*Kanz-ul-‘Ummāl*, Vol-9, P319)

There is a report narrated by Ḥazrat-e-Sayyidunā Abū Ayyūb Anṣārī رضي الله عنه in the book *Kabīr* written by Imām Ṭabarānī رحمه الله عليه that there is nothing more troublesome for both angels than seeing their companion offering *Ṣalāḥ* with pieces of food stuck in his teeth. (*Mu’jam-ul-Kabīr*, Vol-4, P177 *Fatāwā-e-Razavīyyah*, Vol-1, P624-625, Razā Foundation, Markaz-ul-Auliya Lahore)

A GREAT MADANĪ POINT OF TAṢAWWUF (SUFISM)

Ḥujja-tul-Islām Imām Muḥammad Ghazālī رحمه الله عليه says, “When you pay your attention towards *Ṣalāḥ* after completing your *Wuzū*, now imagine: “The parts of my body that people can see are purified but standing in the court of Allah عَزَّوَجَلَّ

without a purified heart is shameful because Allah عَزَّوَجَلَّ sees hearts as well.” He further adds, “One should remember that the sanctity of the heart lies in repentance, abandoning sins and adopting nice ethics. A person who neglects the inner purity and pays attention to the outer purity only is like a person who invites a king to his house for a feast, and in order to please the king he cleans, polishes, and colours the outside of his house but neglects the interior. How will the king feel when he enters his house and sees filth everywhere? Will he be happy or displeased? Every wise person may understand how the king would react.” (Extracted from *Iḥyā-ul-‘Ulūm*, Vol-1, P185, Publishers Dār-uṣ- Ṣādir, Beirut)

صَلَّى اللّٰهُ تَعَالٰى عَلٰى مُحَمَّدٍ

صَلُّوْا عَلٰى الْحَبِيْبِ

FIVE RULINGS REGARDING BLEEDING FROM WOUND

1. Blood, pus or yellowish fluid came out and flowed and it could reach to a part of the body that is Farz to be washed in *Wuzū* or *Ghusl*, the *Wuzū* will be invalid. (*Durr-e-Mukhtār ma' Rad-dul-Muhtār*, Vol-1, P286)
2. If the blood just emerged on the surface and did not flow, for example when the skin is cut slightly with the point of a sewing pin, or knife, or when using a toothpick, or when using the *Miswāk* to clean your teeth, or when biting an apple causing impression of blood on apple, or if traces of blood seen on finger after inserting it into nose but not

Method of Wuzū (Minor Ablution)

capable of flowing, *Wuzū* will not be affected. *(Extracted from Fatāwā-e-Razavīyyah, Vol-1, P280, Razā Foundation Lahore)*

3. If it flows but not on to a surface of skin that must be washed in *Wuzū* or *Ghusl* (e.g. you have a spot in your eye that bursts but the fluid remains within the eyelids, or you feel bleeding inside your ear canal but the blood stays inside), *Wuzū* will not be affected. *(Extracted from Fatāwā-e-Razavīyyah, Vol-1, P280, Razā Foundation Lahore)*
4. Even if the wound is quite large and the fluid is visible, *Wuzū* will not become null (invalid) unless the fluid (pus/blood) flows from the wound. *(ibid)*
5. If one kept on cleaning the emerging blood from the wound and did not let it flow, then ponder whether the cleaned quantity was capable of flowing or not. If yes, *Wuzū* will become invalid and other wise, not. *(ibid)*

DO INJECTIONS NULLIFY WUZŪ?

1. In case of inter muscular injection, *Wuzū* will become invalid provided blood comes out in such an amount that could flow.
2. However, in case of IV injection, blood is first drawn into the needle and its quantity is enough to make it capable of flow, hence it would nullify the *Wuzū*.
3. Similarly, when liquid glucose is injected into veins via a drip, the *Wuzū* will no longer remain valid because in

Method of Wuzū (Minor Ablution)

such cases blood rises into the tube in the amount that could flow. If somehow, blood does not enter the tube, Wuzū will not be affected.

4. Getting blood out of body through a syringe for a blood test will also nullify the Wuzū. This blood is as impure as urine. Therefore, do not offer Ṣalāh with a bottle of blood in pocket.

صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

صَلُّوا عَلَى الْحَبِيبِ

TEARS OF AN AILING EYE

1. Tears that flow out due to an infection or illness of the eyes are impure and would also nullify Wuzū. (*Durr-e-Mukhtār ma' Rad-dul-Muhtār, Vol-1, P554*) Unfortunately, many people are unaware of this ruling and they mop away such tears like ordinary tears with their sleeves/ clothes thus making their clothes impure.
2. The fluid discharged from the eye of a blind man due to disease is impure and nullifies Wuzū. (*Durr-e-Mukhtār ma' Rad-dul-Muhtār, Vol-1, P554*)
3. Any fluid that is discharged from the human body but could not nullify Wuzū is not impure. (*Extracted from Fatāwā-e-Razavīyyah, Takhrīj Shudāh, Vol-1, P280*) Examples are blood or pus that cannot flow, or vomit that is less than a mouthful.

BLISTERS AND PIMPLES

1. If a blister is burst by rubbing and its fluid flowed, *Wuzū* would become invalid; otherwise not. (*Fath-ul-Qadīr, Vol-1, P34*)
2. If the pimple has completely healed; just its dead skin has remained with an opening on the top and space inside and, if water fills inside the skin that is pressed to take the water out; so, neither *Wuzū* will become invalid nor that water is impure. (*Fatāwā-e-Razavīyyah, Takhrīj Shudāh, Vol-1, P356, Razā Foundation*)
3. If there is no flowing fluid in pimple or if itching does not cause fluid-flowing; there is just stickiness, no matter how many times clothes touch it, they will remain pure. (*Extracted from Fatāwā-e-Razavīyyah, Takhrīj Shudāh, Vol-1, P280*)
4. While cleaning the nose, if dried up blood came out, it would not affect the *Wuzū*; however, repeating the *Wuzū* is preferred. (*ibid, P281*)

صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

صَلُّوا عَلَى الْحَبِيبِ

WHEN DOES VOMITING NULLIFY ONE'S WUZŪ?

Vomiting food or water that is a mouthful invalidates *Wuzū*. It is considered a mouthful when it cannot be prevented easily. This vomit is as impure as urine, so it is vital to protect the clothes and body from being stained by it. (*Durr-e-Mukhtār ma' Rad-dul-Muhtār, Vol-1, P289*)

RULINGS ABOUT LAUGHING

1. If an adult laughed in a Ṣalāh consisting of Rukū' and Sujūd so loudly that people in his vicinity heard his laughing, his Wuzū and Ṣalāh, both nullified. If he laughed loudly such that only he listened to it, his Ṣalāh will become null (invalid) but there will be no effect on his Wuzū. Smiling (without creating a sound) will not nullify Wuzū or Ṣalāh. (*Marāqil falāh ma' Ḥāshiya-tuṭ-Ṭaḥṭāwī, P91*)
2. If one laughs loudly in a funeral prayer, his Ṣalāh will become invalid but there will be no effect on his Wuzū. (*ibid*)
3. Although laughing when not offering Ṣalāh does not invalidate Wuzū renewal of Wuzū is *Mustaḥab*. (*Marāqil falāh ma' Ḥāshiya-tuṭ-Ṭaḥṭāwī, P84*)

Our Holy Prophet ﷺ never laughed loudly so we should attempt to revive this *Sunnah* and avoid laughing loudly. Our Holy Prophet ﷺ has said: “Smiling is from Allah عزوجل and laughing is from the devil.” (*Al-Mu'jam-uṣ-Ṣaghīr Lil-Ṭabarānī, Part 2, P104, Dār-ul-Kutub-ul-‘Ilmiyyah Beirut*)

DOES LOOKING AT A PERSON'S SITR NULLIFY WUZŪ?

Many amongst the public believe that unveiling one's own knees or *Sitr* (private part of body below navel up to knees) or looking at one's own or someone else's knees or *Sitr* nullifies

Method of Wuzū (Minor Ablution)

Wuzū; this is a wrong belief. (Extracted from *Fatāwā-e-Razaviyyah, Vol-1, P352, Razā Foundation*) However, to keep the *Sitr* covered is one of the manners of *Wuzū*; in fact the *Sitr* should be covered immediately after *Istinjā* (excretion washing). (*Ghuniya-tul-Mustamlī, P30*) To unveil the *Sitr* unnecessarily is prohibited and to unveil it before others is *Harām*.

THE WUZŪ DONE DURING GHUSL IS SUFFICIENT

Once *Wuzū* is done during *Ghusl* (major ablution), it does not need to be repeated again. Even if one does not perform *Wuzū* during *Ghusl*, he will be considered to have performed it because the organs of *Wuzū* are washed during *Ghusl*. Changing clothes does not affect *Wuzū*.

BLOOD IN SALIVA

1. If there is bleeding in the mouth and the blood dominates the saliva, it will invalidate the *Wuzū*; otherwise not. The blood will be considered dominant if the saliva is reddish and this saliva will be impure. If the saliva is yellowish in colour, saliva will be considered dominant over blood and therefore the *Wuzū* will not be lost and this saliva will not be considered impure. (*Durr-e-Mukhtār ma' Rad-dul-Muhtār, Vol-1, P291*)
2. In case of blood being dominant over saliva, taking water from a cup or container by touching mouth will render the container and all its contents impure. Hence, in such a case, it is advisable to take water in hand from the cup

Method of Wuzū (Minor Ablution)

for rinsing of mouth. Also take care against sprinkling of this impure water on clothes.

URINE AND VOMIT OF AN INFANT

1. The urine of an infant, even a one day old, is as impure as of anybody else. (*Durr-e-Mukhtār ma' Rad-dul-Muhtār, Vol-1, P574*)
2. If an infant vomits a mouthful of milk, it is as impure as urine, but if the milk has not reached the stomach and has reversed from the chest, it will not be impure. (*Bahār-e-Sharī'at, Part 2, P29, Madīna-tul-Murshid Bareilly Sharīf*)

FIVE RULINGS ABOUT UNCERTAINTY IN WUZŪ

1. If you are dubious as to whether or not you have washed a particular organ in *Wuzū* and if this is the first such incident in your life, wash that organ and if you have had the same doubt occasionally, ignore it. If you have similar doubt after *Wuzū*, ignore it. (*Durr-e-Mukhtār ma' Rad-dul-Muhtār, Vol-1, P309*)
2. If you had *Wuzū* but later had doubt whether or not it has become invalid, you are in the state of *Wuzū*, because doubt does not affect the *Wuzū*. (*Durr-e-Mukhtār ma' Rad-dul-Muhtār, Vol-1, P309*)
3. Repeating *Wuzū* in case of *Waswasah* (satanic whisperings) is not a caution; instead it is obedience to Satan.

Method of Wuzū (Minor Ablution)

4. Wuzū will remain valid until you are so certain that you can swear that your Wuzū has expired.
5. If you know that any organ has been left unwashed during Wuzū, but cannot recall which one is that, wash your left foot. (*Durr-e-Mukhtār ma' Rad-dul-Muhtār, Vol-1, P309*)

IF DOG TOUCHES THE BODY!

Clothes do not become impure if they come in to contact with the body of a dog, even if it is wet. (*Extracted from Fatāwā-e-Razaviyyah, Vol-4, P452, Razā Foundation Lahore*) However, the saliva of dog is impure. (*Durr-e-Mukhtār ma' Rad-dul-Muhtār, Vol-1, P425*)

WHEN AND WHEN NOT SLEEPING WOULD NULLIFY WUZŪ

There are two coincident conditions for the invalidation of Wuzū due to sleep:

1. Both buttocks not being seated firmly.
2. Sleeping in a manner that does not prevent deep sleep.

If both above conditions co-exist, sleeping would nullify the Wuzū.

Following are ten positions of sleeping that do not affect Wuzū.

1. Sitting with both buttocks seated on ground and both legs stretched out in one direction. (e.g. sitting on a chair, in a bus/train seat)

Method of Wuzū (Minor Ablution)

2. Sitting with both buttocks on the ground and both shins encircled by hands; regardless of whether hands are on ground or head is rested onto the knees.
3. Sitting cross-legged, whether on ground or a bed etc.
4. Sitting with folded legs and straight (as in Qa'daḥ).
5. Sitting on a saddled horse or mule.
6. Sitting on the bare back of horse or mule provided it is walking uphill or on plain path
7. Sleeping against a pillow with the buttocks firmly resting on the ground, even if he falls down on the removal of pillow.
8. Standing.
9. In Rukū' position.
10. In the position defined for Sajdaḥ of men according to *Sunnaḥ* i.e. belly and thighs separated, arms and sides separated.

Sleeping in above positions will not nullify *Wuzū*. Even if one is in *Ṣalāḥ*, the *Ṣalāḥ* will not be nullified either, even if one sleeps deliberately. However, the part of *Ṣalāḥ* that is spent asleep must be repeated. If any action is offered partly awake and partly asleep, the portion offered awake does not need to be repeated but the portion offered asleep must be repeated.

Following are ten positions of sleeping that nullify *Wuzū*:

Method of Wuzū (Minor Ablution)

1. In a half sitting position (with the buttocks not touching the ground).
2. Sleeping on one's back.
3. Sleeping on one's stomach.
4. Sleeping on one's side.
5. Sleeping with one elbow raised.
6. Sitting down leaning to one side with one or both buttocks lifted off the ground.
7. Sitting on the bare back of an animal walking downwards.
8. Sleeping in the position of Tashahhūd with the stomach pressed against the thighs and both buttocks not pressed firmly.
9. Sitting with your legs folded and your head resting on your thighs or shins.
10. In the position of Sajdah if it is done according to the female method (stomach pressed against the thighs, arms against sides, forearms on the ground).

Sleeping in any of these positions will nullify the *Wuzū* regardless of whether or not a person is in *Ṣalāh*. However, deliberately sleeping in any of the mentioned postures will nullify the *Ṣalāh* too. If it is unintentional, only the *Wuzū* will break and not the *Ṣalāh*. After completing *Wuzū*, one can continue the *Ṣalāh* from where he left off (under certain conditions) but if he is

unaware of the conditions he should start from the beginning. *(Extracted from Fatāwā-e-Razavīyah Sharīf, Takhrīj Shudāh, Vol-1, P365 – 366, Razā Foundation)*

THE WUZŪ SPOTS IN MASĀJID

Cleaning the teeth with a *Miswāk* sometimes results in bleeding that dominates the spit making it impure. Unfortunately, as the *Wuzū* spots in the *Masājīd* are usually shallow, clothes and body are splashed with drops of impure spit when rinsing mouth. This is worse in household washbasins as their hard surfaces cause more splashing.

صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

صَلُّوا عَلَى الْحَبِيبِ

HAVE A WUZŪ SPOT CONSTRUCTED IN YOUR HOME

People nowadays tend to do *Wuzū* in washbasins at home while standing, which means they miss a desirable act. Regretfully, people spend huge amounts of money on the construction of huge luxurious palaces but do not consider making their own little *Wuzū* spot in the house. I plead to all Islamic Brothers who are enthusiastic about following the *Sunnah*; if possible, do get a *Wuzū* spot made with at least one tap in your home. Make sure the water does not splash everywhere when it falls, in fact have a drain constructed to prevent impure spit from splashing on the clothes and body. An example of a possible *Wuzū* spot has been added at the end of this booklet and can be used as a guideline for anyone wishing to get *Wuzū* spot

Method of Wuzū (Minor Ablution)

constructed. Drops of water usually splash around the ankles when doing *Istinjā* (relieving oneself) in the toilet; therefore, one should wash the ankles afterwards as a precaution.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

CONSTRUCTION PLAN FOR WUZŪ SPOT

A household *Wuzū* spot should cover an area of 40 square inches and be raised 16 inches off the ground with a 9-inch high seat (10.5 inches wide and 40 inches long). The distance between the seat and the wall ahead should be 26 inches. The drain should not be wider than 3.5 inches. There should be a sloped surface at the front of the platform but this slope should not cause the drain to be wider than 3.5 inches. Leave slightly more space than the length of your feet for standing (approximately 11.5 inch). Dig another slope 4.5 inches wide in the centre of the platform, but remember, this slope should not allow the drain to become wider than 3.5 inches. The slope should be smooth all the way down without any bumpy surface. The tap should be fitted at a height of 32 inches from the drain and it should be a mixture tap. The water will drop onto the deeper slope in the centre and will therefore make it easier for you to protect your clothes and body from being stained by blood and other impurities, *إِنْ شَاءَ اللَّهُ عَزَّ وَجَلَّ*. With slight changes, these guidelines can also be used for *Wuzū* spots in *Masājid*.

TEN MADANĪ FLOWERS OF A WUZŪ SPOT

1. If possible, use the plan at the back of this booklet to get *Wuzū* spot constructed facilities in your home.
2. Ignore mason's arguments and ensure slope of 2 inches in upper floor (where feet are placed) in your domestic *Wuzū* spot as per the given sketch.
3. If more than one tap are to be installed, there should be a gap of 25 inches between the taps.
4. Get a plastic nipple installed at the nozzle of the tap as per requirement.
5. If the water header is installed outside the wall (i.e. not concealed), the seat should be made one or two inches additional farther.
6. It is better to construct the *Wuzū* spot temporarily at first. Test its perfection by performing *Wuzū* and then get the finishing works done.
7. If tiles are to be installed at *Wuzū* spot/ bathrooms, always use Slip Resistant Tiles to minimize fall hazard.
8. It is even better to install four-section tiles to eliminate fall hazard.
9. If above type of tiles are not available, end of foot area and its adjacent slope, at least 2 inch of both, should be made rounded using rough stone so that foot may be cleaned by rubbing on it.

Method of Wuzū (Minor Ablution)

10. When making a drain in your kitchen, bathroom, toilet, on the roof, *Wuzū* spot in the *Masjid* or anywhere else where water may accumulate, increase the slope 1.5 times of what advised by the plumber (e.g. he says 2 inch, you order 3 inch). Mason will do say, “Don’t worry, not a single drop will stay.” If you got trapped in his plan, it may result in improper slope. If you would not rely upon him, إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ you will see the benefit as it has been observed mostly that water accumulates on several spots of flooring.

SIX RULINGS FOR THOSE WHO CANNOT RETAIN THEIR WUZŪ

1. *Wuzū* is nullified by the passing of urine (even a drop), breaking wind, seepage from injury, flowing of tears from an ailing eye, flowing of water from the navel, ears, or breasts, the passing of fluid from a pimple and diarrhoea. If someone is suffering continuously from any of these ailments and he could not be able to offer *Ṣalāh* with *Wuzū* during complete span from starting to ending of a *Ṣalāh* timing, he is a *Shara’i Ma’zur* (lawfully exempted). He may say as many *Ṣalāh* as he likes with one *Wuzū* during that span; his *Wuzū* will not become invalid by that ailment. (Marāqil falāh ma’ Hāshiya-tuṭ-Ṭaḥṭāwī, P149)
2. The *Wuzū* of a *Ma’zur* becomes invalid as soon as the time of *Farz Ṣalāh* ends. This ruling is applied when cause of exemption is found during *Wuzū* or after *Wuzū*. If this

is not so and there is no other cause nullifying *Wuzū*, then *Wuzū* will not become invalid even after elapsing of time. (Extracted from *Durr-e-Mukhtār ma' Rad-dul-Muhtār, Vol-1, P556*) After elapsing of time of a *Farz Ṣalāh*, *Wuzū* of *Ma'zur* becomes invalid. For example, if someone does *Wuzū* for *Aṣr* it will become invalid as soon as the sun sets and *Wuzū* done after sunrise would become invalid as soon as the time of *Zuḥar Ṣalāh* ends as till then, time of any *Farz Ṣalāh* had not elapsed. (*Al- Ĥidāyah ma' Faṭḥ-ul-Qadīr, Vol-1, P160*)

3. Once 'Uẓr (exemption) has been established, exemption will remain valid as long as the cause (of exemption) is found at least once in the total span of the *Ṣalāh*. For instance, if someone experiences a constant discharge of urine droplets in full span and he does not get opportunity to make *Wuzū* and offer *Farz Ṣalāh*, he is a *Ma'zur* (lawfully exempted). Now in second span, he gets the opportunity to make *Wuzū* and offer prayer but still droplet leaks once or more in this second span, he is still *Ma'zur*. However, if a *Ṣalāh* span pasts such that not a single droplet leaks, he would not remain *Ma'zur*. Whenever that previous condition repeats i.e. ailment persisted within the whole span, he will again become *Shara'ī Ma'zur*. (*Fatāwā-e-'Alamgīrī, Vol-1, P41*)
4. Although the *Wuzū* of a *Ma'zur* person is not nullified by the reason which has made him *Ma'zur*, yet if any other *Wuzū*-nullifying cause exists, *Wuzū* would become invalid.

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For instance, someone with the ‘Uẓr of breaking wind will lose his *Wuzū* due to passing of urine droplet. If ‘Uẓr is due to urine droplets, *Wuzū* will be lost on breaking of wind.

5. If a *Ma’zur* performs *Wuzū* due to *Hadaś* (anything that nullifies *Wuzū*) and during *Wuzū* the reason of his ‘Uẓr is not existing but after *Wuzū* that reason was found, *Wuzū* will be lost (this ruling will apply when *Ma’zur* performs *Wuzū* due to reason other than causing him *Ma’zur*. If he is performing *Wuzū* due to his ‘Uẓr, the *Wuzū* will not be lost if that ‘Uẓr occurs after *Wuzū*). For instance, someone was *Ma’zur* due to loss of control on urine. He faced breaking of wind and thus performed *Wuzū*. During *Wuzū* urine stopped but after *Wuzū*, some urine drops trickled away, *Wuzū* will be lost. However if this trickling takes place during *Wuzū*, the *Wuzū* will remain valid.

(Durr-e-Mukhtār ma’ Rad-dul-Muhtār, Vol-I, P557)

6. If the ‘Uẓr is such that it causes impurity of his clothes, then in case the stain caused impurity of cloth area larger than the area of a *dirham* (an old currency used symbolically for sizing) and he has opportunity to offer prayers after purifying the clothes, then it is mandatory for him to first purify the clothes and then say prayers. And if he knows that while offering prayers, the clothes will become impure to same extent, then purification is not binding and he will offer prayers with same clothes. Even if his prayer mat becomes impure, his *Ṣalāh* will be

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accepted. (*Durr-e-Mukhtār ma' Rad-dul-Muhtār, Vol-1, P556 – Fatāwā-e-Razavīyyah, Vol-4, P375, Razā Foundation Lahore*)

(For detailed rulings regarding the Wuzū of a Ma'zur refer to Bahār-e-Sharī'at, Part 2)

SEVEN MISCELLANEOUS RULINGS

1. The passing of urine, stool, *Wadī*, *Mazī*, or semen, worm or pebble from front or rear excretory organs of a man or woman will nullify Wuzū. (*Durr-e-Mukhtār ma' Rad-dul-Muhtār, Vol-1, P286*)
2. The passing of even a minor amount of air from the rear will nullify Wuzū. (*ibid*) The passing of air from the front of either a man or woman will not nullify Wuzū. (*Durr-e-Mukhtār ma' Rad-dul-Muhtār, Vol-1, P286*)
3. Unconsciousness nullifies Wuzū. (*Fatāwā-e-'Alamgīrī, Vol-1, P12*)
4. Some people say that pronouncing the name of pig nullifies Wuzū. This is false.
5. If one's Wuzū breaks due to some reason (e.g. breaking of wind) whilst he is performing it, re-start Wuzū, the organs washed earlier will be considered unwashed. (*Extracted from Fatāwā-e-Razavīyyah, Vol-1, P255, Razā Foundation*)
6. To touch the Holy Qurān, or any Qurānic verse or its translation in any language without Wuzū is *Ḥarām*. (*Fatāwā-e-'Alamgīrī, Vol-1, P38*)

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7. There is no harm in reciting the Qurān seeing its script without touching it or by heart without *Wuzū*.

O Rab of Muṣṭafā صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ bestow us with the ability to perform *Shara'ṭ Wuzū* without wastage and to remain in a state of *Wuzū* at all times.

أَمِينَ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

صَلُّوا عَلَى الْحَبِيبِ

WASTEFUL USE OF WATER IN WUZŪ

Nowadays, many people open the taps too much when doing *Wuzū* wasting a great deal of water. Even worse, some people open the tap in advance as soon as they reach the *Wuzū* spot and then start rolling their sleeves up wasting water. The majority of people leave the tap on whilst doing *Mash'* of the head. We must all fear Allah عَزَّوَجَلَّ and avoid such wastage because the accountability of each drop and even minute acts will be held on the day of judgement. Here are 4 *Aḥādīṣ* warning against wastage. Read them and tremble with Allah's عَزَّوَجَلَّ fear:

WASTAGE AT CANAL

1. The Beloved Makkī Madanī Prophet of Allah, the most generous and kind صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ passed by Ḥazrat-e-Sayyidunā Sa'd رَضِيَ اللهُ عَنْهُ who was performing *Wuzū*. Beloved Rasūl of Allah صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ asked, "Why is this wastage (of water)?" Ḥazrat-e-Sayyidunā Sa'd رَضِيَ اللهُ عَنْهُ

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replied, “Is wastage of water accountable in Wuzū?” He رَحْمَةُ اللهِ عَلَيْهِ replied, “Yes, even if you are at a water course. (Ibn-e-Mājah, Ḥadīṣ 425, Vol-I, P254, Dār-ul-Ma’rifah Beirut)

FATWĀ OF A’LĀ- ḤAZRAT رَحْمَةُ اللهِ عَلَيْهِ

A’lā-Ḥazrat, Imām-e-Aḥl-e-Sunnat رَحْمَةُ اللهِ عَلَيْهِ comments on this ḥadīṣ saying, “This ḥadīṣ proves wastage of water even at a canal and wastage is disliked by Shari’ah. The verse

إِنَّهُ لَا يُحِبُّ الْمُسْرِفِينَ

‘Verily, He does not like those who waste.’

(Pārāh 8, Al-An’ām, VI41)

has addressed wastage in absolute sense, hence this wastage (in Wuzū) will be condemned and prohibited. Assertion for negation of wastage in Wuzū is present in Ḥadīṣ Sharīf and negation actually desires Tahrim (prohibition) [i.e. commandment for prohibition of wastage in Wuzū exists and this prohibition demands to declare it Ḥarām]. (Fatāwā-e-Razaviyyah, Tahrīj Shudāh, Vol-I, P731)

MUFTĪ AḤMAD YĀR KHĀN’S رَحْمَةُ اللهِ عَلَيْهِ COMMENTARY

The renowned Mufassir Ḥazrat-e-Muftī Aḥmad Yār Khān رَحْمَةُ اللهِ عَلَيْهِ explains verse 141 of Sūrah Al-An’ām mentioned by A’lā-Ḥazrat رَحْمَةُ اللهِ عَلَيْهِ in his fatwā by saying, “Spending on prohibited things is a wastage, donating one’s everything

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thereby causing poverty to his own family is also wastage, spending more than required; that is why washing the organs of Wuzū four times (without a Sharaṭ reason) is considered a wastage.” (*Nūr-ul-‘Irfān*, P232)

DON'T WASTE WATER

2. Ḥazrat-e-Sayyidunā ‘Abdullah bin ‘Umar رَضِيَ اللهُ عَنْهُمَا narrates that the Sultan of Makka-tul-Mukarramah صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ saw a person performing Wuzū and said, “Do not waste, do not waste.” (*Ibn-e-Mājah, Ḥadīṣ 434, Vol-1, P254 Dār-ul-Ma‘rifah, Beirut*)

WASTEFUL USAGE IS A SATANIC ACT

3. Ḥazrat-e-Sayyidunā Anas رَضِيَ اللهُ عَنْهُ quotes a Ḥadīṣ, “There is no good in using large amount of water in Wuzū, this act is induced by Satan.” (*Kanz-ul-‘Ummāl, Ḥadīṣ 26255, Vol-9, P144*)

ASKING FOR A WHITE PALACE IN HEAVEN?

4. Ḥazrat-e-Sayyidunā ‘Abdullah bin Mughaffal رَضِيَ اللهُ عَنْهُ heard his son saying the following words in his prayer, “Yā Allah عَزَّوَجَلَّ I beg you for the white palace on the right side of Heaven.” He رَضِيَ اللهُ عَنْهُ said, “Son! Beg paradise from Allah عَزَّوَجَلَّ and ask His blessing to refrain from Hell. I have heard Rasūl Allah صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ saying that there will be people in this Ummah who will exceed limits in

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Wuzū and du'ā (prayer).” (*Abū Dāwūd, Ḥadīṣ 96, Vol-1, P68*
Dār Iḥyā-ul-Turāṣ-ul-'Arabī)

Dear Islamic Brothers! The renowned Mufasssir Ḥazrat-e-Mufti Aḥmad Yār Khān رَحْمَةُ اللهِ عَلَيْهِ comments on this Ḥadīṣ by saying, “Exceeding limits in *Du'ā* refers to mentioning useless specifications like that his son did. It is better to ask for Firdaus (the greatest Heaven); as this specification is typical and not personal. Exceeding limits in *Wuzū* might be in two ways: exceeding the numbers (in place of three) and exceeding the organ coverage e.g. washing the feet up to the knees, washing the arms up to the armpits, both these are prohibited. (*Mirāḥ, Vol-1, P239*)

WRONGDOING / OFFENCE

A Bedouin asked the Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ how to perform *Wuzū*. Makkī Madanī Muṣṭafā صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ demonstrated by performing *Wuzū* and washed each organ three times. Then, he صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said, “This is how *Wuzū* is performed, anyone who increases or decreases in this has done evil and offence.” (*Nasāī, Vol-1, P88, Dār-ul-Jīl, Beirut*)

LEARN WUZŪ IN A PRACTICAL WAY

Dear Islamic Brothers! From this blessed Ḥadīṣ, we came to know that practical demonstration of *Wuzū* is proven from *Sunnah*. Following this *Sunnah*, Muballighīn (preachers) may demonstrate the method of *Wuzū* to Islamic Brothers washing each required organ three times without wasting water. Take

strict care that no organ is washed four times. Then anyone from the learners, on his own accord, may get his *Wuzū* checked by demonstrating to the Muballigh so that mistakes may be eliminated. This Madanī exercise may be accomplished in a better way in the company of devotees of the Exalted Prophet while travelling with *Sunnah* inspiring Madanī Qāfilahs of Da'wat-e-Islāmī. You must learn correct method of *Wuzū*. It is very difficult to comprehend the correct *method of Wuzū* by merely reading it quite a few times, you will have to practice it again and again.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

WASTEFUL USE OF WATER IN MASĀJID AND MADĀRIS

The water available at *Wuzū* spots in Masājid and Madāris (Islamic Schools) is classed as *Waqf* (i.e. donated for specific religious affairs), Rulings are different for this water and that for our domestic water. Those who splash water badly at *Wuzū* spots of Masājid or wash their organs more than three times purposelessly during *Wuzū* due to ignorance/ carelessness must ponder following blessed fatwa (ruling), tremble with the fear of Allah عَزَّوَجَلَّ and repent for the future. A'lā-Hazrat Imām-e-Ahl-e-Sunnat Imām Ahmad Razā Khān رَحْمَةُ اللَّهِ عَلَيْهِ says, "To use more than required amount of *Waqf* water in *Wuzū* is *Harām* unanimously, as permission has not been granted for spending it more than required and water in Islamic Madāris is of the same kind which is reserved for those who perform

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Shara'ī Wuzū.” (Fatāwā-e-Razavīyyah Sharīf Takhrīj Shudāh, Vol-1, P658, Razā Foundation)

Dear Islamic Brothers! One who does not prevent himself from wasting water should use his own water e.g. he may perform *Wuzū* by his domestic water. Allah عَزَّوَجَلَّ forbid, it doesn't mean that there is no binding on wasting one's own water. Rather one must learn *Shara'ī Wuzū* by exercising intensively at home so that he may not commit a *Ḥarām* by wasting water at *Masjid*.

SEVEN GUIDELINES BY A'LĀ-ḤAZRAT رَحْمَةُ اللَّهِ عَلَيْهِ TO AVOID WASTEFUL USE OF WATER

1. Some people overfill the handfuls. The overflowed amount goes waste. Care must be taken in this regard.
2. The handful does not always have to be filled to the top with water; one must think as to for what purpose he is taking the water. For instance, only half a handful of water is needed for sniffing into the nose, then what is the purpose of taking full handful; a full handful is not needed even for rinsing the mouth.
3. Nozzle of *lotā* should be moderate in size i.e. neither so narrow to ooze water late nor so wide to splash water consumed more than requirement. To know its difference, if *Wuzū* is made using a bowl, excessive water will be consumed. Similarly wide tap will cause excessive consumption. If *lotā* has wide nozzle, take care and do not

pass full jet, instead set thin stream. (Similar precautions should be adopted while opening the taps).

4. Moisten the organs by wet hand before washing, as then, water flows swiftly and small (quantity of water) does the function of large. In winter season specially, this act is more desirable as it has been observed that the flowing water leaves some spaces dry due to skin dryness.
5. If there are hairs on wrists, these should be trimmed away as they need more water. Shaving these render them harder; hence trimming via a machine is better as it removes properly and the best and *Aḥsan* (preferred) one is *Nūrah* (a type of hair removing powder) as its application in such organs is proven from *Sunnah*. *Umm-ul-Muminīn* Ḥazrat-e-Sayyidatunā Umm-e-Salamah رَضِيَ اللَّهُ عَنْهَا says, “Whenever the Rasūl Allah صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ used *Nūrah*, He صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ would apply it to his blessed Sitr with his own blessed hands and it was applied to other parts of the blessed body by the chaste wives رَضِيَ اللَّهُ عَنْهُنَّ.” (*Ibn-e-Mājah, Ḥadīṣ 3715, Vol-4, P225 Dār-ul-Ma’rifah Beirut*) If one does not do so, moisten such hairs before washing so that they get flattened. If water flowed in the roots of erected hair and didn’t flow over the hair tip, *Wuzū* will not be valid.
6. While using a *loiā* for *Wuzū*, the stream of water should be moved from the nails towards the elbows/ankles constantly so that all parts are washed only once in one go, otherwise the slow movement of the organ will result

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in water being poured on the same spot several times (which will result in a sort of wastage).

7. Some people pour water from the nails towards the elbows (or toes to the ankles) and then keep flowing the water as they bring it back to the nails to start a second wash and then bring it back (with the water still flowing) for a third wash whereas in fact this results in washing the organ 5 times instead of 3. Instead of this, the jet of water should be stopped when it reaches the elbows or ankles, it should be resumed from nails again. Washing from nails towards elbows/ ankles is *Sunnah* and not the reverse one (To wash from elbows/ankles towards nails is not *Sunnah*).

A comprehensive saying is that one should be moderate. Imām Shāfi'ī رحمه الله عليه has very rightly said, “With moderation, a little is sufficient but without moderation, even ample amount of water does not suffice”. (*Az-Ifādāt: Fatāwā-e-Razavīyyah Sharīf, Takhrīj Shudāh, Vol-1, P765–770, Razā Foundation*)

FOURTEEN MADANĪ FLOWERS TO AVOID THE WASTEFUL USE OF WATER

1. Ask repentance (from Allah عَزَّوَجَلَّ) for unlawful wastage done in the past and make every possible effort to avoid it in the future.
2. Think and plan well for arrangements that may lead to performing of *Wuzū* and *Ghusl* according to *Sunnah* with

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minimum consumption of water. Make yourself fear the fact that the accountability of each drop and even a tiny particle will be held on the day of judgement.

3. While doing *Wuzū*, turn the tap on carefully. During *Wuzū*, keep one hand on the tap as long as possible and keep turning the tap off when water is not needed.
4. Less water is consumed in doing *Wuzū* with *lotā* as compared to tap. Perform *Wuzū* by using *lotā* if possible. If one cannot avoid use of tap, he can wash easily-washable organs with *lotā*, if possible. Using tap for *Wuzū* is permissible, however, one should take measures to get rid of wastage.
5. Make the habit of turning the tap off perfectly so that not a single drop of water leaks during *Miswāk*, mouth wash, gargling, nose wash, *Khilāl* of beard and fingers of hand/foot and *Mash* (moistening).
6. During winters specially, avoid draining cold water present in pipe line for receiving hot water while performing *Wuzū/Ghusl* or while washing clothes/utensils. Cold water may be collected in some tub.
7. While making foam from soap for washing of hands/face, make careful use of water. For example, for washing of hands, a few drops of water may be taken in handful for making foam of soap. Opening of tap with soap in hand may cause wastage of water.

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8. After use, soap should be placed in a soap holder that contains no water. Deliberately placing of soap in water will cause wastage of soap by softening. Don't place/ leave soap on surface of wash basin as, otherwise, soap will be dissolved and wasted due to presence of water over there.
9. Do not put to waste water left in glass after drinking or left in a jug after dining. Instead pour it back into cooler etc.
10. It has become a norm nowadays to spoil a lot of water during washing of fruits, clothes, utensils, floors, or even a tea cup or tea spoon. This is very sorrowful situation.
11. In most of the homes, lights and fans remain 'On' uselessly throughout day and night. Make a habit to turn lights and fans 'Off' as soon as requirement is over. All of us should fear from accountability in hereafter and should refrain from wastage.
12. Use a *lotā* in latrine as using a shower for purification consumes plentiful water and also contaminates the feet. Everybody should sprinkle some water on edges of W.C. after passing urine and also pour some water into the hole of W.C. from some height (protecting clothes from splashing of dirty water). *إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ* fouling smell and growth of germs will reduce. Using a flush tank for this purpose consumes plentiful water.
13. If a tap drips, take immediate actions to rectify the fault; otherwise wastage of water will continue. Sometimes taps

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of Masājīd/Madāris are found dripping continuously and no body bothers. The managing committee should take remedial actions promptly as per their responsibility for the sake of betterment in the hereafter.

14. Be extra careful to make full use of each food grain and each drop during eating, taking tea or beverages, cutting fruits etc. Special care should be taken not to waste a single drop or piece when eating, drinking, slicing fruits etc. and to use every single bit.

YĀ RAB-E-MUṢṬAFĀ صَلَّيْ اللّٰهُ تَعَالٰی عَلَيْهِ وَاٰلِهٖ وَسَلَّم! Enable us to remain *Bā-Wuzū* (having *Wuzū*) all the time by performing *Sharaṭ Wuzū* avoiding wastage.

أَمِينَ بِحَاوِ النَّبِيِّ الْأَمِينِ صَلَّيْ اللّٰهُ تَعَالٰی عَلَيْهِ وَاٰلِهٖ وَسَلَّم

صَلُّوْا عَلَی الْحَبِیْبِ صَلَّی اللّٰهُ تَعَالٰی عَلَی مُحَمَّدٍ

A: Islamic Terms

<i>Aẓān</i>	Call for Prayers
<i>Du'ā</i>	Supplication
<i>Durūd and Salām</i>	Blessing and Salutation on the Prophet
<i>Durūd</i>	Blessings on the Prophet
<i>Fard</i>	Obligation
<i>Ghusl</i>	Purificatory Bath
<i>Ḥadīṣ</i>	Prophetic Tradition
<i>Ḥalāl</i>	Lawful
<i>Ḥarām</i>	Strictly Forbidden
<i>I'tikāf</i>	Abiding in the Masjid
<i>Īṣāl of Ṣawāb</i>	Donating Reward to the deceased
<i>Iqāmah</i>	Call to Congregational Prayer
<i>Jāiz</i>	Allowed
<i>Jamā'at</i>	Congregational Ṣalāh
<i>Makrūh Tahrīmī</i>	Close to being forbidden
<i>Makrūh Tanzihī</i>	Reprehensible
<i>Masjid</i>	Mosque
<i>Murīd</i>	Disciple
<i>Na'at</i>	Poetry Complementing the Prophet
<i>Nafl</i>	Supererogatory
<i>Nā Jāiz</i>	Not Allowed
<i>Rak'at</i>	Cycles
<i>Sajdah</i>	Prostration
<i>Ṣalāh</i>	Daily Ritual Prayer
<i>Sayyidunā</i>	Leader
<i>Shaykh</i>	Spiritual Leader
<i>Tahajjud</i>	Night Vigil Prayer
<i>Takbīr-e-ūlā</i>	First Rak'at
<i>Wājib</i>	Compulsory
<i>Wuḍū</i>	Ablution

B: Da'wat-e-Islāmī's Terms

<i>‘Āshiqān-e-Rasūl</i>	Devotees of the Prophet
<i>Dars</i>	Reading Passages aloud to a group of individuals
<i>Fikr-e-Madīnah</i>	Self Reflection
<i>Ijtimā’</i>	Congregation
<i>‘Alāqāi-Daurah Barāey Naykī kī Da’wat</i>	The tour to call people towards righteousness
<i>Infirādī Koshish</i>	Efforts to inspire someone towards righteousness
<i>Jāmi’a-tul-Madīnah</i>	An Institution for Scholarly Islamic theology
<i>Madanī In’āmāt</i>	Self Analysis Questionnaire
<i>Madanī Māhau</i>	Righteous Madanī Environment
<i>Madanī Qāfilaḥ</i>	Outreach Travels
<i>Madrassa-tul-Madīnah for Adults</i>	Qurānic Recitation class
<i>Muballigh</i>	Preacher
<i>Naykī kī Da’wat</i>	Call to Righteousness
<i>Qufl-e-Madīnah of the Abdomen</i>	Guarding the Stomach from excessive eating
<i>Sadā-e-Madīnah</i>	Waking other up for Fajr
<i>Madanī Pḥūl</i>	Madanī Pearls
<i>Madanī Muḥākaraḥ</i>	Question and Answer Session
<i>Parday Mayn Pardah</i>	Overlay

C: Arabic Phrases

عَزَّوَجَلَّ	Mentioned after the name or title of Allāh عَزَّوَجَلَّ and is translated as "Exalted is He."
صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ	Mentioned after the name or title of Prophet Muḥammad صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ and is translated as "Allāh's عَزَّوَجَلَّ Bless him and Grant him peace."
عَلَيْهِ الصَّلَاةُ وَالسَّلَام	Mentioned after the Names of Prophets عَلَيْهِمُ السَّلَام and is translated as "Allāh's عَزَّوَجَلَّ Blessing and Peace Upon him."
رَضِيَ اللهُ عَنْهُ	Mentioned after the name of a Companion of Prophet Muḥammad صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ and is translated as "Allāh عَزَّوَجَلَّ be pleased with him."
رَضِيَ اللهُ عَنْهَا	Same meaning as above except that is used for females.
رَحْمَةُ اللهِ عَلَيْهِ	Mentioned after the name of a pious Muslim and is translated as "Allāh's عَزَّوَجَلَّ Mercy be upon him."
رَحْمَةُ اللهِ عَلَيْهَا	Same meaning as above except that is used for females.
دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةِ	May their blessings continue.

D: Titles for the Prophet ﷺ

<i>Do Ālam kay Mālik aur Mukhtār</i> ﷺ	Authority and Master of both worlds ﷺ
<i>Allāh kay Maḥbūb, Maḥbūb-e-Dāwar</i> ﷺ	Beloved of Allāh ﷺ
<i>Rāḥat-e-Qalb-o-Sinaḥ</i> ﷺ	Comforter of the hearts ﷺ
<i>Raūf aur Raḥīm</i> ﷺ	Compassionate / Beneficent Prophet ﷺ
<i>Nūr-e-Mujassam, Sarāpā Nūr, Huḍūr-e-Pur Nūr</i> ﷺ	Embodiment of Nūr ﷺ
<i>Khalq kay Raḥbar</i> ﷺ	Guide for Allāh's creation ﷺ
<i>Āqā-e-Nāmdār</i> ﷺ	Highly celebrated Prophet ﷺ
<i>Rasūl-e-Muḥtasham</i> ﷺ	His Eminence ﷺ
<i>Munazzahūn 'anil 'uyūb</i> ﷺ	Immaculate Prophet ﷺ
<i>Shāfi'-e-Maḥshar, Shāfi'-e-Yaumun Nushūr</i> ﷺ	Intercessor on the day of Judgment ﷺ
<i>Dānā-e-Ghuyūb</i> ﷺ	Knower of the unseen ﷺ
<i>Nabī-e-Ākhir-uz-Zamān</i> ﷺ	Last Prophet ﷺ
<i>Rasūlon kay Sālār</i> ﷺ	Leader of the Prophets ﷺ
<i>Shāh-e-Banī Ādam</i> ﷺ	Leader of the sons of Adam ﷺ
<i>Sarkār-e-Madīna-e-Munawwarah</i> ﷺ	Master of Madīna-tul-Munawwarah ﷺ
<i>Nabī-e-Karīm</i> ﷺ	Merciful Prophet ﷺ

<i>Makkī Madanī Sarkār</i> ﷺ	Master of Makkaḥ and Madinah ﷺ
<i>Sarkār-e-Makka-tul-Mukarramah</i> ﷺ	Master of Makka-tul-Mukarramah ﷺ
<i>Raḥmat-e-Ālamīyān</i> ﷺ	Mercy for the both the Worlds ﷺ
<i>Raḥmat-e- Ālam</i> ﷺ	Mercy for the Universe ﷺ
<i>Huḍūr-e-Akram</i> ﷺ	Munificent Prophet ﷺ
<i>Rasūl-e-Pāk</i> ﷺ	Pristine Prophet ﷺ
<i>Sarkār-e-Nāmdār</i> ﷺ	Renowned Prophet ﷺ
<i>Qarār-e-Qalb-o-Sinah</i> ﷺ	Soothe ﷺ
<i>Madīnay kay Tājdār</i> ﷺ	Sovereign of Madinah ﷺ
<i>Sarwar-e-Žishān</i> ﷺ	Splendid / Dignified Prophet ﷺ
<i>Rasūl-e-Aẓīm</i> ﷺ	Sublime Prophet ﷺ
<i>Sulṭān-e-Do Jahān, Do Ālam kay Sulṭān</i> ﷺ	Sultan of Both Worlds ﷺ
<i>Nabiyaun kay Sulṭān</i> ﷺ	Sultan of the Prophets ﷺ
<i>Sarkār-e-Madīnah</i> ﷺ	The Noble Prophet of Madinah ﷺ
<i>Šāhib-e-Laulāk</i> ﷺ	The Raison D'être of Creation ﷺ
<i>Sayyāḥ-e-Aflāk</i> ﷺ	Traverser of the Heavens ﷺ

you can learn the practical method of wudu by watching this VCD as well.



الْقُدُّوسُ رَبُّ الْمَلَكِوتِ وَالْمَلَكُوتُ لِلَّهِ عَلَى كُلِّ شَيْءٍ قَدِيرٌ " (التَّوْبَةُ: ١٠٢) وَاللَّهُ أَعْلَمُ بِمَا تُعْمَلُونَ

The Blossoming of Sunnah

By the Grace of Allāh ﷻ Sunnahs of the Holy Prophet ﷺ are extensively learnt and taught in the congenial Madani Environment of Dawat-e-Islami, a global non-political movement for the propagation of Qur'an and Sunnah.

It is a Madani request to spend the whole night in the weekly Sunnah Inspiring Ijtimā' commencing after Ṣalāt-ul-Maghrib every Thursday in your city. (In Bāb-ul-Madīnah [Karachi], the Ijtimā' is held at Faizān-e-Madīnah, Maḥallah Saudagrān, Old Sabzī Mandī). Habitualize yourself to a punctual travel in the Madani Qāfilah with the devotees of the Holy Prophet in order to learn the Sunnah and fill out the Madani In'āmāt booklet daily practicing Fikr-e-Madīnah (Madani Contemplation) and submit it to the Zimmadār (relevant representative of Dawat-e-Islami) of your locality. By the blessing of this, **إِنَّ هَذَا عَزَّ وَجَلَّ** you will develop a mindset and a yearning to protect your faith, adopt the Sunnahs and be averse to sins.

Every Islamic brother should develop the Madani Mindset that
"I must strive to reform myself and people of the entire world"
 لا اطلب الاصلاح الا للعالمين."

In order to reform ourselves, we must act upon the Madani In'amāt and to reform people of the entire world we must travel in the Madani Oāfilah إِذَا رَأَوْا تِجَارَةً أَوْ لَهْجًا فَلْيَاوُفُوا



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